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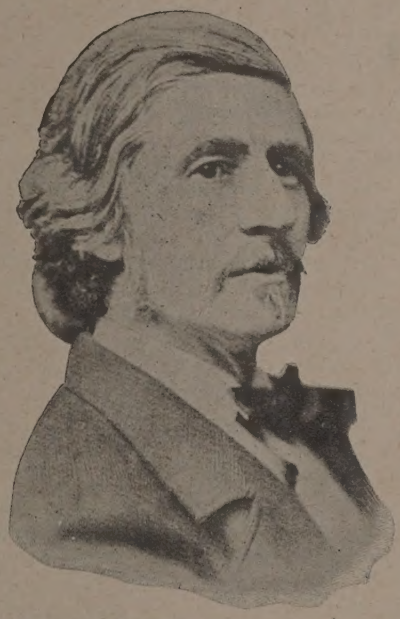
UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, MAY 7, 1903. NUMBER 10



FRANK B. SANBORN, Friend, Neighbor and Interpreter of Ralph Waldo Emerson.

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A CALL FOR THE RECOGNITION OF THE EMERSON CENTENARY IN THE PULPITS OF AMERICA.

1803—RALPH WALDO EMERSON—1903

The approaching one hundredth anniversary of the birth of Ralph Waldo Emerson—born May 25, 1803—suggests the observance in some fitting manner of this centenary of America's great representative seer and prophet of the soul. It is to be expected that from many directions—the press, the colleges and universities, and the learned societies—public recognition will be given to this significant anniversary. But from no quarter could such recognition come with more fitness than from the American pulpit.

Emerson belongs to no sect or denomination. Even in his lifetime, he stood somewhat apart from those who were disposed to claim him; and his influence has long since passed beyond such boundaries to become the heritage of all reading and thinking people. He left the pulpit in his early manhood to find on the lecture platform and in the printed page a freer pulpit, from which to speak his message to a wide and varied hearing. First and always, as Matthew Arnold called him, "the friend and aider of those who would live in the spirit," he has been in a peculiar sense the teacher of many who are now preaching "the glorious gospel of the blessed God" to their fellow-men. Even if we take as apocryphal the saying attributed to Dean Stanley—that he had heard many sermons in America, but that the preacher was always Ralph Waldo Emerson—we cannot fail to realize with gratitude the great and beneficent influence upon our present moral and religious conceptions of Emerson's thought.

That his agency in helping forward the broader and more rational, as well as more truly ethical and spiritual ideal in the religion of the new century may be generally remembered by our people, the undersigned join in inviting their fellow-ministers of all denominations to observe Sunday, May 24, 1903, or any near date that may be convenient, as the Emerson Centenary, either by preaching sermons reflecting the thought, appropriate to the occasion, of our common indebtedness to Emerson, or in such other manner as may appeal to their judgment and taste. Signed:

H. W. Thomas, D. D., Chicago, President Congress of Religion.
Jenkin Lloyd Jones, Secretary Congress of Religion, All Souls Church, Chicago.
Edward Everett Hale, D. D., South Congregational Church (Unitarian), Boston.
Josiah Strong, D. D., President League for Social Service, New York.
Amory H. Bradford, D. D., First Congregational Church, Montclair, N. J.
Francis G. Peabody, D. D., Dean of the Divinity School, Harvard University.
W. S. Rainsford, D. D., St. George's Church (Episcopal), New York.
Henry Churchill King, D. D., President Oberlin College, Oberlin, Ohio.
Marion D. Shutter, D. D., Church of the Redeemer (Universalist), Minneapolis.
R. Heber Newton, D. D., Stanford University, California.
F. W. Gunsaulus, D. D., President Armour Institute and Pastor of Central Church, Chicago.
Leon Harrison, Rabbi Temple Israel, St. Louis.
John P. Brushingham, D. D., First Methodist Church, Chicago.
Elmer H. Capen, D. D,, President Tufts College, Massachusetts.
Leighton Parks, D. D., Emmanuel Church (Episcopal), Boston.
E. Benjamin Andrews, D. D., Chancellor University of Nebraska.
William M. Salter, Chicago Ethical Society.
Franklin C. Southworth, President Meadville Theological School, Pa.
Martin D. Hardin, D. D., Andrew Presbyterian Church, Minneapolis.
Henry Blanchard, D. D., Congress Square Universalist Church, Portland, Me.
W. C. Gannett, First Unitarian Society, Rochester, N. Y.
Joseph Krauskopf, D. D., Rabbi Temple Kenetheth Israel, Philadelphia.
Max Heller, Jewish Rabbi, New Orleans.
Philip Stafford Moxom, D. D., First Congregational Church, Springfield, Mass.
Samuel George Smith, D. D., People's Church, St. Paul.
Edward S. Ames, Hyde Park Church of the Disciples, Chicago.
Samuel McChord Crothers, D. D., First Church (Unitarian), Cambridge, Mass.
I. M. Atwood, D. D., General Superintendent Universalist Church, Rochester, N. Y.
Alfred W. Martin, First Free Church, Tacoma, Wash.
Charles F. Dole, First Congregational Society (Unitarian), Jamaica Plain, Mass.
Orello Cone, D. D., President Canton Theological School, Canton, N. Y.
Charles Fleischer, Rabbi Temple Adath Israel, Boston.
A. A. Berle, D. D., Oak Park Congregational Church, Chicago.
John White Chadwick, Second Unitarian Society, Brooklyn.
Granville Ross Pike, Presbyterian, Chicago.
Charles Gordon Ames, D. D., Church of the Disciples (Unitarian), Boston.
Walter L. Sheldon, St. Louis Ethical Society.
Lee S. McCollester, D. D., Church of Our Father (Universalist), Detroit.
W. Hanson Pulsford, First Unitarian Church, Chicago.
Burris A. Jenkins, Church of the Disciples, Lexington, Ky.
Frederick W. Hamilton, Roxbury Universalist Church, Boston.
Ulysses G. B. Pierce, All Souls' Church (Unitarian), Washington.
J. A. Rondthaler, Presbyterian, Chicago.
R. A. White, Stewart Avenue Universalist Church, Chicago.
George L. Perin, D. D., Every Day Church, Boston.
Richard W. Boynton, Unity Church (Unitarian), St. Paul.

UNITY

VOLUME LI. THURSDAY, MAY 7, 1903. NUMBER 10

To Him That Hath.

Matt. xxv. 29.

Suggested by a sermon preached by Rev. Charles Noyes, North Andover, Mass.

To him that hath—of whatsoe'er estate,
Empire of earth or sway of mind or soul,
The power that art or genius may create,
Or silent forces of the will control,—
To him that hath it shall be given.

To him that hath—no gift so great or small
But may, with use, increase its worth twofold,
And, twofold grown, still multiply withal,
Till vaster forms the larger virtue hold.
To him that hath it shall be given.

As morning light increases unto day,
And day brings forth its morrows infinite,
As way that opens leads to farther way,
And height that's won looks forth on loftier height,—
To him that hath it shall be given.

For, love is born of love, as power of power,
And wisdom's course leads on forevermore,
So gathering to itself, with every hour,
Of treasured lore an e'er-increasing store,—
To him that hath it shall be given.

To him that hath! Hold steadfast, O my soul,
Thy meed of truth, of virtue and of peace,
Life's lesser portion yields the perfect whole,
And talents few, with service, shall increase.
To him that hath it shall be given.

EMILY F. CARLETON.

North Andover, Mass.

The *Unionist,* speaking of J. T. Sunderland's book on "Religion and Evolution," says:

We commend this book as a lucid, brief and yet complete statement of the far-reaching results of scientific study upon the religious conceptions of all people who are to be classed as really intelligent in the modern sense of the term.

London has a Woman's Vegetarian Association which furnish penny dinners to children and is already furnishing five hundred meals a day at a cost of less than two cents per meal. This does not solve the social question, but it has great economic significance. It is quite well worth while to see how cheaply human bodies can be adequately nourished.

In the Pope's wonderful review and estimate of the character of Pompilia in Browning's masterpiece, what gladdened him most was the burst of indignation, the fury, that enabled the frail, fleeing child-wife to draw the sword and stand between her defender and her persecutor. This is a searching test of true womanhood. The woman who shrinks from standing by an unpopular cause, and still more an unpopular though worthy character, who is so afraid of losing caste that she cannot discharge the obvious requirements of fraternity, is a woman whose womanhood is being endangered. Certain developments in the club life of women in the north concerning the color problem give cause for anxiety to the friends of progress. The call of the day is for gentle men and heroic women. No one need be afraid when found in the line of duty or marshaled under the banners of love.

In the recent death of Samuel D. Hastings, Wisconsin has lost one of her venerable public servants and the cause of temperance one of her most conspicuous banner-bearers in the west. Mr. Hastings was the Treasurer of the State of Wisconsin during the trying days of the war. Through the allotment system he saved the salaries of thousands of soldiers before they had ever seen them. Hundreds of boys, like the writer of this article, through the help of this man came out of the war with a small fund accumulated out of their private's wages with which to begin the battle of life, or, what was more likely, to begin the preparation for life. Memorial services were held in the Union Congregational Church at Green Bay, at which tributes were spoken or read from all parts of the country, among which was a line from a former paster, Rev. C. H. Richards, of Philadelphia, who said, "Here was a true and trusty and incorruptible man, free from selfishness and greed, whose chief joy was to serve his fellow men." "Blessed are the dead who die in the Lord."

Thanks to the energy and good judgment of our associate, Richard W. Boynton, of St. Paul, Frank B. Sanborn, one of the junior members of the transcendental band of Concord fame, and almost the only surviving member of the noble "Old Guard," has been making a delightful itinerary throughout the west, telling of the Emerson that he knew. He has already spoken at Elmira, Rochester, Meadville, Erie, Pittsburg, Cincinnati, Indianapolis, Chicago, Madison, St. Paul, Lincoln, Neb., Chicago again, and this week he will speak at Louisville, Atlanta, Toledo, Detroit, Cleveland, and thence home. His first appearance in Chicago was at All Souls Church, where he was greeted by a large and representative audience. On Monday morning last he addressed a woman's club at Lincoln Hall on the North Side, and in the afternoon gave a delightful talk to children at All Souls Church on "Men and Women I Have Known,"—John Brown, the Alcotts, Thoreau, Emerson. Of his work in St. Paul, Mr. Boynton writes, "We had an audience of two hundred of fine quality. The informal talk was greatly enjoyed." Mr. Sanborn has given of the lore that cannot be written, the testimony not of an eye witness, but of a heart witness. We trust that he may be heard in many other places during this Emerson centenary.

"The Souls of Black Folk."*

A "Sunday Evening" in private parlors is apt to take on very many of the characteristics of a "social function." Of course it is expected that somebody will make a speech or read a paper, and that there will be comment and comparison from the company. But it is not expected that anyone should take the other very seriously or that decorum should be menaced by too much earnestness on such an occasion.

But the "evening" at the home of Dr. J. H. and Mrs. Celia Parker Woolley last Sunday night was not of that kind. Mrs. Woolley ventured upon a hot subject, and the discussion was lifted at once above the conventional and the commonplace. It has become quite the custom in the north as in the south to touch the color question lightly. Politics and culture have shown great agility in avoiding the ethics of the situation in the interest of the expediencies. Social opportunism has debilitated the women who are daughters of stalwart abolitionists, and political expediencies, commercial advantages, have led the politicians in both parties far on the road of evasion and avoidance.

Mrs. Woolley is not one of those who have forgotten old inspirations or are disposed to minimize that liberty which was bought at a great price.

Last Sunday night no less than eight people had a chance to put in their word from the dusky side of that ominous color line which is supposed to be fraught with such social dangers. Mr. S. Laing Williams opened the discussion in words as wise as they were ringing; he was followed by Mrs. Bentley, who gave a short but very clear and sympathetic review of the last literary contribution to this discussion,—Prof. Du Bois's book bearing the above title. She was followed by Lloyd G. Wheeler, Mr. Wirt, a student of the University of Chicago, Mrs. Ida Wells Barnett, Dr. Bentley, Mr. Barnett and Mrs. Fannie Barrier Williams. Mr. Williams and Mr. Barnett are well known colored lawyers in the city of Chicago. Mr. Wheeler is not only a recognized leader of the colored people, but a well known and active public-spirited citizen of Chicago. He has two sons at Tuskegee,—one a professor and the other a senior in that institution; and a daughter who is a teacher in a high school (colored) in St. Louis.

Not only what was said, but the way in which it was said, the ability and eloquence displayed by the speakers, removed once and for all the hard and fast line that is supposed to mark a fixed boundary between souls in black and those in white envelopes.

The colored friends had the first innings and did not leave much show for the subordinate whites that night, the editor of UNITY and Mrs. W. H. Wilmarth being the only other speakers.

The discussion largely turned upon the relative merits of the programs prescribed by Booker T. Washington and Prof. DuBois, and it showed how easily there might spring up schism and factional antagonisms among the colored people themselves. And this would be a great pity, because the essential antagonisms between these two great men have in them no color significance. They represent the pedagogical perplexities of our day. Technical education or classic discipline; will our schools fit young men and young women to earn a living or to enjoy life at its maximum? This represents the unfortunate phrasing. The true pedagogue refuses to recognize the antagonism and will insist upon both, as doubtless these leaders of the colored people will insist. There was an impressive holding of breath when one of the speakers claimed that the two greatest men in the south today are colored men. Perhaps it is too early yet to justify that claim for Mr. DuBois, but there can be little doubt as to the fitness of the remark as applied to Mr. Washington.

Mr. DuBois's book is a timely one. It is well to remember that colored folk have souls as well as white folk; that the ultimate needs are soul-needs, and the ultimate efficiency must be soul-efficiency. Hands must forever be subordinated to brains, and ideas are always more precious and more necessary than things. Prof. DuBois is a poet; he knows the value of words and is able to exhibit them at their full value. After such unwholesome and immoral books (unwholesome because untruthful, and consequently immoral) bearing on the rights of colored citizens as "The Leopard's Spots," by Mr. Dixon, and the slovenly and unscrupulous work "On the American Negro," by Mr. W. H. Thomas, published some two years ago, it is refreshing to take up this last book of DuBois's, which reveals the insight of a poet and the sensitiveness and the sympathies that are the finest results of culture.

Notwithstanding all this, there are, as it seems to us, two sad, if not fatal, errors in this book. The first is the undertone of melancholy ever haunting the brinks of despair. There is a wail where there ought to be a song; a groan where there might be a cheer. Things are bad. The handicap of color is pathetic, but notwithstanding all this, the rise of the black man since his emancipation is one of the most brilliant chapters in human progress. His achievements thus far warrant not only heroic effort to cure the ills that remain, but religious fortitude to endure the ills that for the present cannot be cured. The book closes with a charming sketch of the "Sorrow-Songs" of the colored people. We hope Prof. DuBois will amplify this sketch and make these songs still more popular. But these same people have had in the past a splendid volume of "Joy-Songs." There has never been a time in their life when the balance on the cheer side of life's ledger was more marked than today. The learned Professor of the Atlanta University has given us a diagnosis from the sick room; he has a suffering patient, but in the interest of the patient we protest against a gloomy nurse. Here if anywhere the joy of life, however beset, should be emphasized.

But the more serious charge to be made against this book is that the author assumes as permanent what we have already characterized as an uncertain and movable line. The tendency of scholarship is to minimize race differences and to render uncertain race lines. Already the later books talk about the "mythical Aryan races."

*THE SOULS OF BLACK FOLK. Essays and Sketches by W. E. Burghardt DuBois. A. C. McClurg & Co., Chicago.

The old race maps, whether in time or space, have been discarded and defaced by the latest scholarship. The truth is, in the long reaches of time the races are fluid,not solid. Life is ever in a state of flux and never stationary. The distinctive features that have characterized the races are found to be not physical or even psychical in the individual sense. Rather are they manifestations of social psychology. They represent a corporate continuity of thought and feeling. Ideas and languages are more persistent than physical characteristics. In the world of science, culture, economics and statutory enactments, even in the south, there is no race question today. The race problem is purely a social one. Even the late constitutional amendments of the southern states, conceived in dishonor, brought forth in the interest of iniquity, do not, dare not, recognize a color line. They are related to the line of illiteracy, which is entirely permissible and consistent if righteously enforced. Let the fools be disfranchised, but the line is never a color one. Let the illiterate white man be disfranchised as well as his colored neighbor, and there is no injustice done. And there can be but little doubt that this will be the final working of these laws, however dishonestly administered at the present time.

There can be but little doubt that in the slow but sure evolutions of the race some kind of a cosmopolitan is to be developed; not a monotony of color or accomplishment, but a brotherhood in diversity, a fraternity of differences but not of antagonisms in shades of skin and temper of minds.

The only discouraging element in the problem today is the debilitating of the conscience by the superficial considerations of politics and social pretensions among the white people of freedom loving antecedents. Alas for the man or woman who has lost the power of righteous indignation in the presence of the unjust atrocities visited upon the black man and the high-handed defiance to the obvious requirements of state and national laws! Alas for the woman who thinks that the statistics of club federations are more imperative and valuable than a clear testimony of the heart and mind in the presence of the high demands of justice!

Let the colored citizens of the United States take heart. Prof. DuBois is a prophecy. Some of these days there will break upon these sorrow-laden limbs of the human tree startling geniuses in the realms of music, poetry and art as surely as in the realms of mechanics and the thrifty industries. Let the wronging whites in this problem beware. Better be the colored man, trampled in the mud, that the white man or woman who plants an insolent heel in the face of these prostrate ones.

Was Jesus a Communist?

Much light is thrown on this question by Dr. Orello Cone's recent book,* "Rich and Poor in the New Testament." The book is marked throughout by the scholarship and critical study for which its author is justly distinguished, and it is notably fair and free from any foregone conclusions on the subject. Its study is not confined to the New Testament; but much the longest and one of the best of its chapters is the introductory one on the social teachings among the Jews before Christ. This chapter is a rich collection from the Hebrew writings of passages and evidence concerning property. Dr. Cone's conclusion is that "whatever differences in point of view may appear respecting riches, the one common and prominent note in prophet, poet and legislator, is benevolence toward the needy and oppressed, the fatherless and widows." Many Old Testament passages go much further than this and denounce private wealth in terms strong enough to suit any socialist today.

With riches thus rebuked in ancient Scripture and with communism practiced by the Jewish Essenes, it is not at all strange that the same sentiments and practices are ascribed to the early church at Jerusalem. It is not strange that the New Testament puts such extreme utterances in the mouth of Jesus, for they are hardly more extreme than those of Amos and others seven centuries before.

But did Jesus utter them? It is at least doubtful. Of the four gospels, Mark and John are almost without such sayings. In Matthew and Luke they are given with curious differences, Luke making them much stronger. Matthew makes Jesus say, "Sell that thou hast and give to the poor;" but Luke makes it, "Sell all thou hast." Matthew's "Give to him that asketh of thee," becomes in Luke, "Give to every one that asketh thee." Where Matthew makes Jesus order a single man to renounce his possessions Luke extends the order to everybody. "Whosoever renounces not all that he hath, cannot be my disciple." Matthew's beatitude, "Blessed are the poor in spirit," becomes in Luke, "Blessed are the poor," that is in outward possessions. Matthew's "Blessed are they that hunger and thirst after righteousness," becomes in Luke "Blessed are they that hunger." Luke not only changes the blessing from moral to material goods, but adds to them various "woes" upon the rich, which are not in Matthew's report at all. Luke contains various passages of similar import, which are in none of the other gospels. Luke alone makes Jesus's mother utter that prophecy about the exaltation of the poor and rejection of the rich. Luke alone gives that counsel to invite to a feast, not the rich, but "the poor, the lame and the blind." Luke alone gives the story of Zaccheus being saved because giving to the poor. Luke alone gives the parable of Lazarus being sent to bliss because he is a "beggar," and of Dives sent to "hell" and "tormented in this flame" because he has in this life enjoyed his "good things." So peculiar is Luke in this respect that he has been called "the socialist-evangelist," "the socialist among the evangelists." To him also is ascribed the book of Acts, which pictures the first Church as a thorough community.

Which of these diverse reports of Jesus's teachings

*"Rich and Poor in the New Testament: A Study of the Primitive Christian Doctrine of Earthly Possessions." By Orella Cone, D. D. New York: The Macmillian Company. 1902. 245 pp. $1.50.

is the nearer correct? Apparently the milder. There is evidence enough that he did not hate the rich, as such. Of course he especially favored and worked for the poor, because they most deserved help. He especially liked them, because their very poverty gave them the humble and religious spirit, while riches made the owners haughty and hardened them. But though preferring the poor, he freely associates with others and counts rulers and rich men among his followers. Nicodemus, who visited him alive, and afterward honored his tomb, was "a ruler of the Jews." One of the women who followed him was "the wife of Herod's steward." Those various "publicans" with whom he dined were tax-collectors. That Zaccheus, whom he pronounced saved, is called "the chief among" them, and "rich," and though Zaccheus gave "half" his goods to the poor, he seems to have kept the other half, and to have got through the needle's eye somehow. After Jesus's death, Joseph of Arimathea, "an honorable counsellor" and "a rich man," buried him in his own new tomb, hewn from the rock, while Nicodemus brought for his burial costly "myrrh and aloes, about a hundred pound weight."

Evidently Jesus allowed his followers to keep some property. He insisted that they should give alms generously, but he did not try to make them divide in any communistic system. Indeed we have, even in Luke, a series of sayings about such divisions, and about property. When one wanted him to "speak to my brother, that he divide the inheritance with me," Jesus replies, with evident impatience: "Man, who made me a judge or a divider over you?" Then, turning to the people, he adds: "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things that he possesseth." He follows this sentence with the parable of the "fool" who enlarged his barns, but lost his soul, and then he adds those precepts, not to think so much about property or even about food and raiment, but to live more like the birds that never bothered themselves about barns, and more like the lilies that never worried about clothes, yet got finer ones than Solomon himself. These sayings were not calculated for the latitude of Minnesota; but they illustrated Jesus's principle to "seek first the kingdom of God," and not quarrel about material riches.

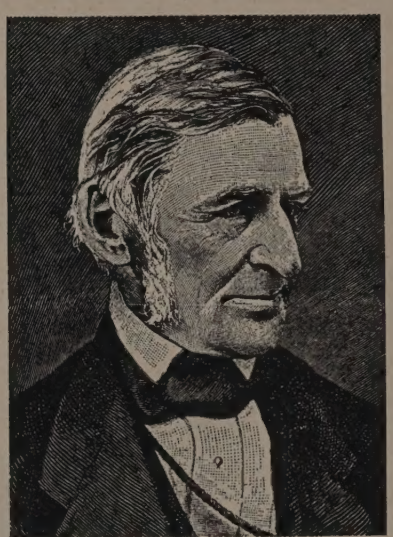
This seems to have been Jesus's attitude as to property. He did not care much about it, one way or the other, but wanted men to live above such questions, in the realm of righteousness and brotherhood. He wanted the rich to give much in alms and the poor not to be too greedy to get it, but both to "beware of covetousness," for life did not consist in outward possessions, but in the inner wealth of virtues and graces which made the "kingdom of God."

He cared very little about wages or about wealth. To him the ideal life was, "poor, but making many rich." He thought so little of outward property, or the lack of it, that Dr. Cone says: "Of pointed expressions of sympathy with the poor and of antipathy to wealth there are no examples in his writings." He ordered the rich to give alms and made them do it; but he valued more the love behind the alms, as it is said in that grand chapter: "Though I bestow all my goods to feed the poor and have not love it profiteth me nothing." He wanted justice, but he wanted love more: "Owe no man anything, but to love one another." Love was an owing that could never be paid or ended, and was itself "the fulfilling of the law."

1803 MAY TWENTY-FIFTH 1903

RALPH WALDO EMERSON

A CENTENNIAL APPRECIATION.



XI.

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EMERSON.

In all ways this one looked for truth and light;
He sought with all mind's might and spirit's eyes
The goal worthy of a soul's emprise;
For him no selfish race, no cruel fight
Of brother man with man, but that the Right
Might conquer wrong; to spread wise courtesies;
To draw for earth high Heaven's benignities,
And yield Auroral dawn to mankind's sight:

These made his joy, his service and bright task.
The task was joyous, and his service high,
Whose spirit smiled with rapt serene delight.
For fame that's smouldering blame he would not ask;
Not his the meagre wants whereof men sigh;
Surpassing soul in soul's supremest might!!

CLIFFORD LANIER.

Montgomery, Ala., April 9, 1903.

Emerson's Relations with the Noted Women of His Time.

The early acquaintance of Ralph Waldo Emerson and Margaret Fuller does not appear to have been altogether satisfactory to either party. Mr. Emerson was unfavorably impressed with Margaret's sharp satirical wit, which found abundant occasion for exercise in the sturdy conservatisms of the time. He has spoken also of a habit of shutting and opening her eyes, which struck him as awkward and unbeautiful. This habit was probably the result of her close devotion to study. Margaret, on the other hand, found her new acquaintance unresponsive to her friendly overtures. She has recorded her first impressions of

him in a prose composition, in which she describes a lofty palm-tree, isolated by its height, and inviting no contact with plants of lowlier growth.

Each of these noble persons desired to become better known to the other. Neither of them was of the sort content to rest in superficial estimates of those with whom they were brought into relation. They soon came to a better mutual understanding, and in process of time we find them united in cordial friendship. Their names, to this day, are mentioned together in the recital of a dialogue supposed to have taken place in full view of Fanny Elsler's dancing.

Mr. E.—"Margaret, this is poetry."

M. F.—"Waldo, this is religion."

Mr. Emerson became a contributor to the *Dial*, Margaret's well-known periodical. He describes himself as visiting with her the art collections of the time, and dutifully admiring what she pointed out as admirable.

Margaret was a frequent guest at the Emerson residence in Concord. She became tenderly attached to the beautiful boy whose early death Mr. Emerson has commemorated in his "Threnody."

Mr. Emerson's later appreciation of Margaret's character is made evident by the mention made of her in his correspondence with Thomas Carlyle. It appears even more in his contribution to the valuable biography of her in which his collaborators were James Freeman Clarke and William Henry Channing, her early and life-long friends.

Mr. Emerson's hearty participation in the anti-slavery movement was probably a surprise to those who thought of him only as an author and student. Having myself had some appreciation of the transcendental scope of his mind, I was unprepared for his appearance on the arena of that forceful encounter of feeling and opinion. Perhaps the culmination of his action in this regard was reached when, at the celebration of Mr. Lincoln's Emancipation, he read aloud his Boston hymn.

In the agitation of the woman suffrage question which followed hard upon the emancipation of the colored race, Mr. Emerson took part. I have twice heard him speak on this topic, always on the side of the new enlargement. He was an honorary member of the New England Woman's Club, and occasionally lent to our meetings the charm of his presence. I remember with especial pleasure his attendance at the club's commemoration of the four hundredth anniversary of the birth of Michael Angelo. On this occasion he spoke at some length.

I made Mr. Emerson's acquaintance at the commencement of a journey, some sixty years ago. I regarded him at the time as the originator of an evil philosophy, but he kindly sought me out, and we entered into conversation. He spoke of Margaret Fuller, and of what she had done for the young women of Boston. He said, among other things: "You know the French expression: *'S'orienter?'* She has helped them to orient themselves." I was a zealous Calvinist in those days, and had much to say about the power of Satan over the minds of men. "Hardly," said Mr. Emerson, "the angel must be stronger than the demon." I did not believe this at the moment, but the time came in which I was very glad to believe it, and to recognize in Mr. Emerson one of the masters of human thought. In time, I came to know Mr. Emerson very well, and to feel the great charm of his character. I have enjoyed his hospitality, and I have also had the great privilege of receiving him as a guest. In society, he was gracious and responsive after his own manner, equally content, it seemed, to converse or to listen, when conversation was on a rational level. His humor was not that of the circus or theater, yet I have heard him read a farcical poem (the Old Cave) with good effect.

His courtesy to his wife was charming. "Queenie," he called her, and Queenie she always remained. I met this couple once when they were visiting Hon. George Bancroft and his wife at their Newport villa. The two ladies had been school mates, but their later lives had been widely divergent. The Bancrofts had been much in the great world, while Mrs. Emerson had lived mostly in the seclusion of her Concord residence. I still have a vivid recollection of the dignity and simplicity of her manner and appearance in these, to her, unaccustomed surroundings.

Mr. Emerson was a man of friendship, scarcely of intimacies. I recall him as always self-contained, like a perfect crystal enclosing a perfect flame. I think on the whole that Margaret's simile of the palm tree was not inapplicable to him. His life throughout was uplifted and uplifting, and I imagine that his New England conscience so filled every nook and cranny of his being as to leave no room for the *desipere in loco* so dear to most. I recognized in him an eminent instance of "the strenuous life" as applied to literary work. Yet I was at times surprised at his familiarity with light literature, even with French novels. If I remember rightly, his early audiences in Boston were largely composed of women. This impression is confirmed in my mind by the well-known saying of an eminent Boston lawyer of some fifty or more years ago.

"I can't understand the man, but my daughters do."

The period in which Margaret Fuller and Mr. Emerson most nearly encountered each other was one of contradictions which were destined to assert themselves with ever increasing force until a new aspect of affairs should bring them to a partial reconciliation. The ascendency of the old theology had done much to paralyze in the community the side of human nature which responds to the beautiful and pleasurable. A depressing view of the futility of existence sapped the love of life at its source, and made the appointed threescore and ten years a time of patient endurance rather than of natural and rational happiness. Many brave spirits rebelled against this superannuated tyranny. Among them, Margaret felt herself called upon to voice the protest of the rest. It was this obligation which placed her in an attitude of opposition to much of the society of her time. The energetic nature rose up against the passivity of mind, the passion of prejudice which resisted any innovation in the old routine. We must remember that in preaching for a better state of things she did not complain as one without hope, but as one who felt more than most impressed with the greatness of human possibilities, the splendid destiny of the race.

Margaret drew around her many warm friends of either sex, not a few of whom have lived to reap in joy the seed sown in sorrow.

The Concord of that time possessed a group of noble women, fit associates for the poet and philosopher. The Emerson and Hoar ladies, Louisa Alcott and her mother, the wonderful Mrs. Ripley and her daughters. We can imagine our poet, after his cry of "Good-bye, proud world! I'm going home," returning to Concord to sun himself in the warmth of such sympathetic society.

JULIA WARD HOWE.

Be men, not beggars. Command all
By one brave, generous action; trust
Your better instincts, and be just!

—Whittier.

Personally * * * I have a passion for being independent of the world, and of every man in it.—George Ripley.

THE SUNDAY SCHOOL.

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By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER XXVIII.

PREJUDICES.

Proverbs or Verses.

"Do not judge of the ship from the land."
"Do not judge of a ship when it is on the stocks."
"Never judge by appearances."
"The cold neutrality of an impartial judge."—*Burke.*
"Who judges others, condemns himself."
"You cannot judge of the horse by the harness."
"A man's own opinion is never wrong!"
"A single conversation across the table with a wise man is better than ten years' study of books."—*Chinese.*
"No man is the only wise man."
"No man is born wise."
"No one is wise enough to advise himself."
"Do not judge of the tree by its bark nor of the man by his exterior."

Dialogue.

Are all persons reasonable persons, do you think? "What do I mean by that," you ask?

When, for instance, you are talking with others and they give their opinions, does it always seem as if they were wise or perfectly clear in what they say, with good reasons for their opinions? "Oh no indeed," you smile, "just the contrary."

Do you tell me that people can have opinions, without having good reasons for them? "Yes, any number of them," you answer. But how is that possible They can think, can they not? They have minds. They can reason. How then, can they have such opinions?

"As to the 'why' of it, or the 'how' of it," you add, "we cannot say. Only we know well enough that people oftentimes do talk and give opinions, without being very sensible in the way they talk, or without having good reasons for what they say."

But why should they talk in that way? Why do not they at least keep silent and not talk at all? "Oh, well," you assure me, "they may think they have good reasons. They do not know that they are not sensible in their opinions."

And so it is possible, is it, for a person to have opinions and assume he has good reasons for them, and yet to be quite mistaken and to be quite unreasonable? "Yes," you admit, "it looks that way."

But how do you know this? Perhaps you may be the person lacking in judgment, when you think that other persons do not always have good reasons for their opinions.

"True," you insist, "but how is it possible that two persons can believe they have the best reasons for their opinions, when their opinions do not agree?" I am afraid you have asked me a hard question. It does really look as if people *could* have views and could talk, without always having the best of reasons for what they say.

But if they have not good reasons for their opinions what makes them talk that way? How do they come to have those views? Where do they get them? What is it that influences them? "Oh," you say, "it is the feelings. A person may not try to think carefully or be very reasonable in what he thinks. He may feel very strongly about a subject and speak just according to his feelings."

Then you imply that a person's feelings can mislead him, make him have wrong opinions, give him mistaken views about people or about things. "Yes, indeed," you answer.

But from what other source can we get these mistaken views or be led to think what is not true? It may be that sometimes we hold thoughts or opinions which have not been influenced by our feelings. Where do these come from?

"Oh," you explain, "they may come from other people; we may hear what other people say and take their views without thinking, and adopt such views for our own.

You mean, do you, that in this way, we may come to have wrong views just merely by catching them from other people? "It looks that way," you admit. Now what do we call these opinions we have, where we are without good reason for them—opinions which come to us just from other people or which we have been led to form through the influence of our feelings.

It is a long word I have in mind and a very important one. Suppose I write it down.

It begins with the letters p-r-e-j. Do you know what is coming? "Yes," you tell me, "it is prejudice." But can you tell me how that word came to be used, why it should apply to people's thoughts or opinions formed in that way? Look at the word again. Suppose we take it to pieces. There is first the "p-r-e," and then the "j-u-d." What word of five letters begins with j-u-d? "Judge," you suggest.

Now do you see how the word is made up, and how it explains what a person does when he has a prejudice? "Why," you point out, "he pre-judges." True, and what does that mean? "It would imply," you answer, "that he judges beforehand." Yes, but beforehand in what way? "Why," you continue, "he makes up his mind before he has good reasons for doing so."

How many people in the world, do you fancy, have prejudices? "Oh," you smile, "a good many." Yes, but how many? Tell me the number. "Well," you suggest, "perhaps most everybody." Do you mean to say that there is scarcely a person living who may not prejudge sometimes? "Scarcely anybody," you insist.

But now, with regard to these opinions which we hold without good reasons, and which we call prejudices, what subject do they usually pertain to? Are they more often concerning the moon and the stars, the shape of the earth, concerning plants and animals, and that sort of thing? "No, indeed," you assert, "more often they are about people; about some person we know or have heard of." Yes, I am afraid that is true.

Why is this, do you suppose? "It may be," you explain, "because we are more interested in people than we are in things."

But as to our prejudices concerning people, let me ask you; do we have them more with regard to people we like or with regard to people we dislike? "Oh, surely," you tell me, "we have them more often with regard to people we dislike."

Why? I ask you. "Because," you tell me, "when we dislike people we do not stop to reason much about their conduct. We let ourselves be influenced by our feelings and so form opinions with regard to them, whether we have good reasons or not."

If some one gives you an opinion about a person whom he dislikes and you happen to know of that dislike, do you feel safe in taking such a person's judgment? "No, quite the contrary," you say.

You mean, then, do you, that having a dislike for a person makes it pretty sure that we shall not be fair or just in our judgment about him? "Yes, indeed," you reply.

Then why are we so ready to have opinions about people we dislike? We know we do not trust other people's views under such circumstances. "Oh," you say, "it is a habit. It comes natural to think bad things about persons we dislike or who dislike us."

But do you suppose it happens on the one hand that we can have prejudices against people for whom we have no such feeling? How would that be possible?

We should not be influenced in that case by personal feelings, would we?

"It does happen," you say. But how can it happen, I keep on asking? What makes it possible, if we don't have feelings influencing us in the matter? "Yes," you insist, "but there are the feelings of other people." What do you mean by that? "Why," you explain, "they may have their prejudices because of feelings which *they* cherish."

You imply, then, do you, that prejudices are contagious, like diseases? You smile at that, I see. But could it happen? "Yes, indeed," you say, "certainly." True. We may catch opinions about other people in that way, without any reasons, when the opinions are unfair, just as we catch contagious diseases.

What kind of persons, would you say, are most inclined to have prejudices? "Oh, those who are most inclined to be unreasonable," you answer.

Yes. But why are they inclined to be unreasonable? "Because," you suggest, "it may have become a habit with them to form opinions without thinking." And what did we say it meant to form opinions without thinking; being influenced by what? "By the feelings."

Then you assume, that one can fall into the habit of letting one's self form opinions just from one's feelings rather than by thinking at all? "Yes," you answer, "surely."

But how about holding judgment we catch from other people? "Why, that may be habit, too," you continue.

In what way, I ask. "Oh, you explain," a person can be careless about thinking for himself, when he hears the opinions of others; he may just take them as a matter of course and agree with them or believe them; and so they become prejudices."

You have said that we have prejudices concerning persons. Do you mean, only about persons whom we know? "More often at any rate," you imply. But are they always of that kind? Is it possible for us to "pre-judge" about a great many people all taken together?

Do you think that we could have prejudices in regard to the people of China? "Yes," you smile, "surely." What kind, for instance?

"Why," you suggest, "we might be unfair in our opinions of them; speak of them, for example, as if they knew less than they really know, or were a worse kind of people than we are, or had worse habits than we have. We could think of them as being inferior to ourselves in more ways than they really are inferior."

Wht sort of a prejudice do you call that? Suppose I give you a term for it. That would be a *race prejudice*. It would imply that we were unfair or unjust in our opinions about people, because they belong to a certain race.

And so you see we can "pre-judge" not only in regard to people we know, but with regard to people we don't know.

Do you fancy it might ever happen that a person could come before you, whom you had never seen, whose name you did not know, and yet about whom you might feel a prejudice before he said a word to you?

"Yes, that might happen," you say. How? I ask. "Oh," you answer, "he might belong to a race like the Chinese, whom we are inclined to despise." In that case, then, you mean that it would not be easy for you to be fair in your opinions about him, before you had became acquainted with him? "Yes," you admit, "that would be possible."

Do you think, by the way, that we could ever have prejudices about people whom we are fond of? "Yes, if having a prejudice means pre-judging," you assure me.

How would this be possible? "Why," you point out, "we might excuse everything such a person did, perhaps blaming the same sort of conduct in other people, that we would not blame in such a person."

How could that happen? "Because," you tell me, "we should pre-judge everything the person did, owing to our fondness for him." I suppose you are right.

But let me ask you another question there on that point. Which is the more dangerous, do you think, having prejudices about people we like, or about those we dislike? Which could do the more harm? "Why," you answer, "probably those we have about the people we dislike."

There is, however, one other point we have not spoken about. You said that more often we had prejudices about people instead of things. Is it not true that we can have them also about things? How about the moon, for example? You know that many people fancy that the weather is influenced by changes in the moon. "Oh yes," you tell me.

But is that true? "You do not know?" Well, I can tell you. The moon does not really influence the weather.

Then how do you explain the fact that some people believe this? Do you think they have good reasons for their opinion? "Probably not," you answer. Where did they get those opinions, then? "Oh, from other people," you suggest. Yes, they caught them by contagion. You see, people can have prejudices about things as well as people.

But which kind do the most harm? Which form do we especially need to be on our guard against, if we want to be honest and true? "Oh, the prejudices about people, surely," you say.

Points of the Lesson.

I. That to have a prejudice means to pre-judge—to judge without good reasons.

II. That prejudices start in the feelings, especially with regard to people whom we do not like.

III. That we may acquire prejudices as people acquire diseases, by contagion—taking what other people say, without using any thought concerning it.

IV. That we may have prejudices against individuals or against whole classes of people, such as race-prejudices.

V. That we may have prejudices about things as well as about people—by taking up with what persons tell us, without studying the matter at all.

VI. That prejudices may injure the one who feels them, even more than the ones against whom they are directed. We are degraded by our prejudices.

Duties.

I. We ought to judge with our reason, and not through our feelings.

II. We ought to watch our language whenever anything we have to say may work an injury to another.

Poem: "'Tis Well to Walk with a Cheerful Heart."

FURTHER SUGGESTIONS TO THE TEACHER: Continue with this subject, illustrating according to the special local conditions of the pupils of the school, dealing with those prejudices to which they are especially subject. On the other hand, we shall have to be exceedingly cautious lest we stir up bad feedings and touch the sores to the quick. There are few subjects in the realm of ethics in a practical direction, which require such important treatment and yet which are so difficult to handle as this one concerning prejudices. We deal with it first as a habit, and we shall take it up again in a future series of lessons in the study of the "Feelings." Under certain circumstances or with pupils of a certain age we could touch on religious prejudices and the danger from them. We might point out the prejudices which come from the use of mere words or names. This is a very important phase to be considered. Our illustrations must in all cases be adapted to the age of the pupils, their home education, the city or country in which they live. We must make them feel that one of the great duties of life is to fight one's prejudices, and that the more one gives in to them, the

lower one is; that the more one conquers them, the more truly rational, that is the more truly a man one becomes. We are to assure the pupils that having prejudices is degrading; that it makes us more like brutes; that it leads us to be careless about using our minds. Throw an element of contempt around the very notion of prejudices. On the other hand, take great care that the pupils do not get to thinking about prejudices which other people have, rather about those which they themselves cherish. This form of analysis is always at the danger point of fostering a study of other people's bad habits rather than the bad habits in one's self. We must make children see that it is much worse for a person to feel a prejudice in himself against others, than to have others feel a prejudice against *him*. This, however, is a feature which is not at first appreciated and which should be dwelt upon a good deal. We can show how a person is degraded by having a prejudice towards others, and yet can be indifferent to the prejudices felt on the part of others toward himself.

Lester F. Ward, Scientist, Sociologist, Philosopher.

With the appearance this month of the most comprehensive work yet contributed to social science in America, a volume called "Pure Sociology," by Lester F. Ward, of Washington, it would seem the fitting time to offer a brief survey of the life and labors of a great American scholar. Leading the quiet life of the student, attached to no institution, nor interested to make "popular" the theories which he holds, Dr. Ward is not so well known as some others who have a fictitious advantage in one or another element of publicity. But with the informed he stands as the eminent head of American philosophy. In Europe, also, he commands the honors of a leader. Officially he is paleontologist in the Government service at Washington. In this connection he has done important original work. But beyond this he is among the foremost thinkers who have helped to establish a permanent "science" of Sociology; as he was also one of the first to investigate and elaborate the data of this new and still perplexing field. It is Dr. Ward's broad knowledge of the natural sciences that forms his finest equipment for work in the social field. He gives to Sociology what it has too often failed to receive at the hands of theorizers, a basis in the laws of organic nature. Because of this interest in tracing the casual relations of phenomenon, as well as for his great synthetic faculty, Dr. Ward is sometimes named the "Herbert Spencer of America." In the magnitude and range of their philosophies the two men are justly to be compared. But their sociological points of view are distinct, and, in a way, complementary. Mr. Spencer's investigations have to do with the structure and functions of institutions—the temporary equilibrium of the social forces obtained by what is called a "bird's eye view." It belongs to Dr. Ward to have carried the evolutionary method further, and first to have dealt with the life movements of these social structures under progressive and humanly directed change. He is, therefore, the founder of a "dynamic" social science whose object is utilitarian, in that, by analyzing the laws of the modifications of human institutions, it shows how the rational faculty of mankind, collectively employed, may consciously control the future growth.

Lester F. Ward was born near Joliet, Ill., in the year 1841. It was in one of the regiments of this State that he served during the Civil War. His early opportunities were not great, but a mind irresistibly bent upon knowing led him to the study of things far and near, and gained him in the end the profound and various knowledge exhibited in his work. Almost unaided he mastered the classics. Today he speaks and writes many languages, including the Russian, into which tongue his later works have been translated, and to learn which, therefore, became one of his diversions. He moved to Washington shortly after the war, graduated from Columbian University in 1869 and soon after became connected with the government service. It was the science of botany that earliest attracted his analytic faculties, and in this field his earliest contribution to print was made, in the form of "A Guide to Flora of Washington and Vicinity." Botany drew him to Ornithology, and then came an interest in Geology and Paleontology. It is impossible to speak in more than a passing way of the important literature of research which he has contributed to the field of paleo-botany. It comprises eight large illustrated memoirs, included in the annals of the Geological Survey, and a host of shorter pamphlets published by various academies of science. "The Cretaceous Formation of the Black Hills as Indicated by the Fossil Plants," "The Status of the Mesozoic Flora of the United States," descriptions of the Cycadean trunks from the Jurassic of Wyoming and the petrified forests of Arizona, etc.—these are portions of the investigations he has made. Dr. Ward has been foremost in the work of discovery of the Cycads, those wonderful fossil trees of the Mesozoic period, "which are to the vegetable kingdom what dinosaurs are to the animal," and the largest specimen of which is the largest trunk known in the world. It belonged to Dr. Ward to do the final work of classifying the specimens of the famous Marsh collection of Cycadean trunks at Yale. He has also submitted to the government scientific reports of the region of fossil forests in Arizona, and with a view to setting aside these magnificent natural wonders as a national reserve.

But with all this activity in official lines, the philosophical predilection was not without exercise. His social consciousness had always been acute. Dr. Ward expresses the equation between the two interests in this way: "Paleontology is my profession, Sociology my diversion." As early as 1883 his first important contribution to social science appeared. It was a large two-volumed work named "Dynamic Sociology," and had been written in the evenings when official work was laid aside, as an outlet to his creative faculty. It is doubtful whether any other all-embracing theory of human development can boast a like history! He has said that the book represented the labor of fifteen years; that it occupied five years in the first writing; that the MS. was then laid away, and five more years were devoted to the study of other systems of thought; and that out of this fuller knowledge the earlier book was revised and rewritten for an equal period following. Dynamic Sociology is therefore the production of a painstaking and exhaustive preparation. That it has a lasting maturity is proved by the fact that it was republished without alteration as late as 1897. But because of its earlier place in the history of sociological thought, it is necessarily somewhat deficient from the standpoint of scientific psychology—a defect which the author has fully made up for in the work which will be mentioned next. Instead, it is dominated by the biological animus of its day. The first six chapters give a survey of the genesis of matter, organic forms and mind—or chemical, vital and psychic relations—and then follows a description of the genesis of man. Next comes the genesis of society, or social relations, and with this the author's system is fairly under way. Henceforth the most important elements of the theory are the definition of the Social Forces (preservative and reproductive), and the antithesis which they imply between Feeling and Function; the contrast between

these true Social Forces and the Intellect, or directive agent, a later development of mind; the superiority of artificial processes over natural, meaning by this all those developments through art and invention whereby civilized man has transcended the natural state; and finally the demonstration of the need of universal knowledge or scientific education. It is through the diffusion of such scientific knowledge that the race will make a rational progress; for the first end to which its knowledge will be applied must be the utilization of the materials and forces existing in nature. All that will be achieved in the "organization of social happiness" will be based upon this material fact. Dynamic Sociology is hence intensely utilitarian in its character. From the philosophical side, its main discovery lies in the recognition of the primacy of "feeling" as the guide to action, whether individual or social. It is feeling (desire or will) which has effected every historical movement, which forms the core of religion, and which must ever "drive on the social train, for weal or woe." Intellect or reason can never be the dynamic power in human progress. Its mission is to direct and "groove" the social energy. Sociology's service is to emphasize both the strength and the worth of these factors of feeling, not seeking to restrict them, as ethics has falsely tried to do, but teaching man to liberate and employ them, under the direction of reason.

"The Psychic Factors of Civilization" appeared in 1893. Its object was to determine the precise role which mind plays in social phenomena. It supplements and strengthens the principles laid down in Dynamic Sociology, notably the two relating to the nature and to the control of the social forces. Insisting that social phenomena may be controlled when they are understood, as natural phenomena are controlled, the psychological laws upon which social phenomena rest are investigated in the two great natural branches of subjective and objective psychology. From this new standpoint two theorems of the preceding book are worked out; that the phenomena of subjective psychology, "the feelings taken collectively" (which Dr. Ward conceives to be the true definition of the soul) constitute the dynamic element of society; while the initial characteristic of objective psychology, the intellect proper, of intuitive faculty, constitutes the directive element of society, and is the only means by which the social forces can be controlled. What follows is a unique system, affording, as we might expect, especial contribution in behalf of the subjective or affective faculties. The author shows how these faculties have received little attention from the earlier philosophers, who were occupied almost wholly with the perceptive side of mind—although it is upon the former that Sociology primarily rests. The biologic origin of mind is insisted upon, and its development beautifully traced from the birth of the soul in the dawn of the psychic faculty to its final position as the "power behind the throne of reason in civilized life"—the "transforming agency" in the evolution of man. Of all the author's writings the "Psychic Factor" is the most finished from the literary point of view. Chapters under the first part on the "Origin and Function of Pleasure and Pain," "The Refutation of Pessimism," and "Social Friction;" and under the second on "Intuitive Reason," "Intuitive Judgment," and "Female Intuition," with the section on "Genius, Inventive, Creative and Speculative," are masterpieces of originality and literary symmetry.

"Outlines of Sociology" appeared in 1898 and grew out of twelve lectures, which were published first in the *Americal Journal of Sociology*. This is the only one of the author's works that has anything of a textbook character, and even here of a graduate type. We are given a succinct statement of the boundaries and scope of the science—the earlier chapters telling what Sociology is not, the latter what, in broad outlines, Sociology is. The first half relates the science to Cosmology, Biology, Anthropology and Psychology. The second part reviews the social forces and mechanics, and states the purpose of Sociology in the same utilitarian, and yet idealistic, terms with which we are familiar. The closing chapters speak of "Social Genesis" as the manner in which human evolution has thus far proceeded, the blind, unconscious working of the social forces making for perfectionment in the collective state, a sort of "natural selection" process of society; and "Social Telesis," or what progress might become through a scientific knowledge of social laws, collectively applied by social ingenuity.

And now appears the final and most comprehensive work of all—"Pure Sociology, a Treatise On the Origin and Spontaneous Development of Society." Although necessarily embodying certain principles before elaborated, the greater part of the work is new, and in purpose and character it is entirely different. The work is much too stupendous to lend itself to cursory treatment, and can be only glanced at here. Dr. Ward's genius in the use of words gives him an original, graphic terminology. The three main divisions of the book go under the names of Taxis, Genesis and Telesis. Briefly, the former defines the general character of Pure Sociology, speaks of the various "systems" formulated by others, and gives the author's own conception of the subject matter of the science and the methodology involved in its study. This subject matter is stated to be Human Achievement, distinguished from "activity," in that it is permanent. The sum total of human achievement is civilization. Sociology is therefore limited to the historic or civilized races. It demands for method a high degree of generalization, in common with all of the complex sciences. Part II., Genesis, is the longest and most essentially characteristic portion of the whole. It contains an enormous amount of data relative to the natural development or creation of society. The scientific training of the writer appears with fine effect in the analogues which he notes—between life-development on the organic and the human plan. The theory of "Sympodial Development," for instance, is based upon the discovery in paleo-botany that evolution in the organic development of plant life proceeds by the sympodial or "forking" manner of branching, and not in the way that the current arboreal conception of evolution implies. That is, subordinate stems were not given off from one main trunk; but the large trunk, after a period of growth, sent its main life out into a stem which in turn became the primary branch, yielding its life eventually to another, and so on throughout the life of the tree or plant. Similarly one species would become "overspecialized," pass its vital elements on to a like species and wither away. There is first a specialization of the elements of life-growth, which then declines in favor of the offspring, making a rhythmic rise and fall through variations in adaptation. The value of this theory to human progress is that it explains (supplementing the law of evolution) the overgrowth and disappearance of races and nations, arising from their overspecialization. What is supposed to be race or national degeneration is nothing more than this pushing out of the vigorous branches at the expense of the parent trunk. In this way the overthrow and absorption of peoples is explained and their "regeneration" by colonization.

Under the "Phylogenetic Forces," or those which make for race-continuance, Dr. Ward canvasses the subject of sex, exploring the pre-human course of things, in order to lead up to and explain the facts that lie upon the surface of the highly artificial and

conventionalized society of today. Far from holding that the male sex is primary and the female secondary in the organic scheme—a theory supported by the apparent facts in both animal and human races—Dr. Ward advances the reverse view. He erects what he terms the "Gynaecocentric Theory," which declares that the present physical and mental superiority of man is due to adventitious circumstances, and that biologically the female is not only primary, the male being a "mere after-thought" of nature, but that male supremacy is actually the result of female selection. The key to this argument is found by a return to the earliest types of life. There we discover but one form, which, as it reproduces itself, we must needs regard as female. The male was in some wise developed out of this primordial female life. He represents the effort of nature to secure greater variation and progress by crossing the strains. At first he was but an insignificant attachment. The female was larger and stronger and exercised the choice of mates. With the dawn of the psychic faculty, this selection went in æsthetic, finally intellectual, directions. The favored qualities were transmitted mainly to the males under the "law of parsimony." Eventually came about the great "sex reversal," under which the male, having outstripped the female by strength of the very attributes with which she had endowed him, inaugurated the régime of male selection. The enslavement of woman in primitive races is well known. But the inferiority of even civilized woman in inventive and creative intellectual power, as also in physical force, is now accounted for. It remains to be added that with the exercise of male selection, the æsthetic choice was reversed, and with it the beauty principle, and beauty in the human world became a female character as well.

The last part of the book, "Telesis," concerns the objective factors of mind, explains the development and directive mission of intellect, and ends with a significant section on the Socialization of Achievement, among the means to which are social regulation, invention and appropriation.

Though these works of Dr. Ward deal with abstract and often difficult truths, they are enlivened throughout by a charm and freshness of style, at times even a naiveté, which gives them great intimacy. The writer has not felt it necessary to remove his personality out of sight. Instead, many illustrations are drawn from homely and personal experiences, that make one know the man, and also appeal to the reader's knowledge. Besides the major writings which have been enumerated in this sketch, Dr. Ward's bibliography will contain a large list of monographs and addresses upon social and economic themes. He is a member of the leading scientific academies of this country and Europe, has been granted the honorary degree of several institutions and was a representative of the United States at the international sociological congresses at the Paris Exposition. While he courts retirement and the "luminous obscurity" of the scholar, he has had some dramatic experiences, due to his pronounced liberalism of thought. The story of the burning of the entire edition of "Dynamic Sociology" by the Russian government is well known; nor has the work been allowed to appear in Russia, although four attempts to republish it have been made. At a provincial university in this country his scientific treatment of social conventions gave offense to certain townspeople of somewhat pre-evolutionary standards. A mysterious letter, signed "The People," warned him that his life was in danger if he did not discontinue. This was a startling apparition of the "social organism," although no serious results followed. Dr. Ward's last work is dedicated "To the Twentieth Century, On the First Day of Which It Was Begun." It is a felicitous gift of the best and final thought of the nineteenth century to its young successor. It is to be hoped that the author will soon complement the present volume by a treatise on "Applied Sociology," and thus complete the system for which he stands.

LAURA MCADOO TRIGGS.

THE STUDY TABLE.

Jewish Notes.

*Recent Books.**—It is now about fifteen years since my attention was directed to the Russian and Polish Jews in America. In the Jewish quarters of New Haven, New York and Chicago I have come to know many of them, some intimately. It is therefore with unusual pleasure and interest that I have read Hutchins Hapgood's "Spirit of the Ghetto," a remarkable book in many ways. It is a series of studies of Jewish life in the eastern part of New York City. It is honest, straightforward, sympathetic, and, though the author sometimes fails to fully grasp significance, true to the life. The Jew is always and everywhere a marvel; he is no less so in the crowded tenements of the American metropolis than elsewhere. Here in his crowding and squalor he is at once the most practical of men and a dreamer. Thousands, nay tens of thousands of Russian and Polish Jews have come to our shores—strangers in dress, in language, in religion—and often penniless. They quickly become self-supporting, though striving against fearful odds. They live somehow—as peddlers, sweatshop workers, shopkeepers, printers. But they not only live; there is an intellectual ferment in that toiling mass that is astounding. There are men of learning, profound students of the Talmud among them, who live more in their studies than by their hard-earned bread. There are writers among them who, amid such surroundings, work out romances, dramas, poetry. There is in the "ghetto" a theater, Jewish in spirit and in support. There are artists, absorbed and inspired, who are content to find their motive and their subject in the life around them. There are clubs and debating societies and circles of boon companions who discuss our vital present questions with an intelligence, keenness and earnestness in sharp contrast to our own weak trifling. All this actually exists, though few Americans have ever realized it. To this life of our Russian Jews, Mr. Hapgood introduces us. His book is not fiction; it is a serious personal introduction to individual thinkers, writers, players, artists and reformers; it gives us their names, their portraits, their homes and their achievements. The illustrations are drawn from life and most of them are the work of a boy named Epstein, who often shows a genuine artistic touch. Few recent books will so well repay a careful reading.—Rarely, among ourselves, is the Christian forced to think seriously of Judaism, to deal with it as an important personal affair, to weigh it. The Jew must examine Christianity; he is forced to investigate its claims, to wrestle with its doctrines and to decide what it means to him individually. In "Jesus, the Jew," we have a series of addresses, by a Jew, upon Judaism and Christianity. The essays are of uneven interest and power. One of the best gives the title to the book. Jesus *was* a Jew; he was born and bred and died a Jew; he appealed to Jews, and the lessons which he actually taught, most Jews would willingly admit today; he made no claim to divinity, he taught God's unity. Instead of looking upon him with fear and hatred, Judaism can well glory in him as one of the great religious

*The Spirit of the Ghetto, Hutchins Hapgood. 12mo., pp. 312. Funk & Wagnalls: New York and London, 1902.
Jesus, the Jew, and Other Addresses; Harris Weinstock. 12mo., pp. 229. Funk & Wagnalls, 1903.
The Jewish Encyclopedia. To be complete in twelve volumes, 4to. Three volumes now issued. Funk & Wagnalls.

teachers of the world. Among the remaining addresses, perhaps the most notable are: "Why Remain Jews?" "Shall Jew and Christian Intermarry?" and "Moses, the Greatest Man of Antiquity." All of these are thoughtful and suggestive. The author's style is attractive and picturesque, though some of his comparisons and illustrations are faulty. In all the addresses he justifies the continued existence of Judaism, tries to find a common ground of agreement between Jew and Gentile, and looks forward to the ultimate, general acceptance of those great truths which the Jew has held through the ages.—Funk & Wagnalls, who publish both these books, have undertaken, in *The Jewish Encyclopedia*, one of the greatest ventures in American book-making. Three stout quarto volumes, averaging almost or quite a thousand pages, have already appeared. Twelve such volumes are to make up the work. Hundreds of specialists, of many lands, are collaborating in its production. Biography, history, statistics, doctrine, ceremonial, custom, practice—everything pertaining to Jews and Judaism are carefully presented. It is safe to say that no other equally complete presentation of so special a topic has been published in our language. The articles are, usually, well written and are adequate in length and detail. The work is excellently illustrated, with a high class of pictures, many of which were prepared for the work. We must wonder at the courage and enterprise of the publishers in undertaking this work and wish them the abundant success which its quality merits.

The Jewish Theater.—There are several theaters in New York City where Jewish audiences gather to hear Jewish players render Yiddish plays. Yiddish is a German jargon, sprinkled through with Russian, Polish and Hebrew words, and is written, when written, in Hebrew letters. Each of these Jewish theaters in New York has its own ideals, its character, its tone, its corps and its audience. One appeals to the most conservative and orthodox; another makes its claim upon the more Americanized, less religious crowd. In one theater the plays will be intensely Jewish—historical or religious—and in another the Yiddish words may clothe a worldly and American theme. In Chicago, too, we have the Jewish theater and the Yiddish play. But here there is but one playhouse, and the result of this is evident. The house itself is pretentious and the management is energetic and successful; the body of the house, the first gallery and the boxes are filled by well-to-do, well-dressed and comfortable folk, who can afford to pay good prices. Only in the upper galleries are there poorer Jews. The plays are less characteristically Jewish than in most of the New York houses and they appeal to a far more Americanized audience. Recently Glickmann, the proprietor and manager, has tried some startling experiments. Lately Shakespeare's "Merchant of Venice" and now "Uncle Tom's Cabin" have been rendered by Mr. Glickmann and his own troupe, in Yiddish. In his rendering of "The Merchant of Venice," Mr. Glickmann, who played the part of Shylock, aimed to represent that character differently from the usual presentation by Christian actors. Mr. Glickmann's Shylock is a man of wealth and position, recognizing his own worth and properly asserting it; he was not so much a sordid miser as an injured man longing for revenge upon those who had reviled and mistreated him. Glickmann claims that Shakespeare means to portray a good Shylock, not a bad one. His claim is suggestive and his rendering of the play was interesting. His own acting was capital; his support was not so good. In the English play Portia is the strongest and most attractive character; in Mr. Glickmann's rendering she becomes weak, foolish and disgustingly passionate; in the trial scene she and her companion are so badly disguised by school gowns and pinch-nose glasses as to destroy the whole illusion and interest. We can hardly believe that, in order to make a good Shylock, it was necessary to make so bad a Portia. But leaving out of account Mr. Glickmann's recent experiments, the strongest dramas for the Jewish stage are undoubtedly biblical, historical and social plays, appealing directly to the Jewish heart with Jewish subjects. When such a play is again offered at Glickmann's theater those of our readers who know some German will find it well worth while to make acquaintance with our local Jewish theater.

The Jewish Type.—There has been a ripple lately in the daily papers over a statement by Dr. Fischberg, himself a Jew, that the so-called Jewish type was Armenian, not Hebrew. It is evident that few persons realize that such a theory has been for some time before the anthropologists. We will not here discuss the theory or pronounce upon it; we may, however, make a few general observations. Three words, often used as synonyms, should be carefully distinguished. They are Jew, Hebrew and Israelite. Jew is a term of religious creed; Hebrew is a term of race; Israelite is a political, a national term. There are today no Israelites; it is doubtful whether there are any pure Hebrews; there are millions of Jews. Against the claim that there are no true Hebrews, the well-marked, well-known Jewish type is urged. There really is a Jewish type, though many, very many, Jews do not present it. It is a brunette type, with dark hair, dark eyes, dark skin; it is short-headed (broad-headed); the face is characterized by a special form of nose and lips. This type is often said to have been portrayed on the Egyptian monuments, and if it *is* the type of the original Jew-Hebrew-Israelite it has been marvelously preserved through time and space.

The Hebrew was, in language, a Semite; Hebrew is related to the Syrian, the Assyrian and the Arabic. The Arab is pre-eminently the typical Semitic people of the present. His type, however, is long and slender-headed, with a long, slender, delicately-featured face—quite unlike the Jewish. Many writers believe the ancient Jews presented a type much like that of the modern Arabs.

Three general theories present themselves regarding the Jewish type; (a) and this is the favorite one among Jews themselves—the modern Jew, still "a peculiar people," has kept alive the ancient Hebrew type, even from the days of ancient Egypt. (b) Ripley believes that the original Jewish type was the Semitic type of the Arab; that this type has been lost in most Jews, especially in the northern Askenazim; that the head-shape has been changed by mixture and a new environment, everywhere approximating to the local non-Jewish type; that a new face type has been evolved, the result of social selection arising through the feeling of "likeness of kind." (c) The well-marked head and facial type of the Jew unquestionably resembles the Armenian, but the Armenian is Aryan in speech and Christian in religion. Von Luschan "thinks that the majority of living Jews have the short-headed Armenian or Hittite type, because they are the descendants of an Armenoid population that had only accepted Semitic writing and language about the year 1,000 B. C." Not only in physical type but in psychology there are some notable points of resemblance between Jews and Armenians. Deniker, one of our latest authorities in ethnology, defines the Assyroid type, and considers both the Jewish and Armenian types as modern representatives of it. In any true discussion of the matter the old Assyrians—Semitic in speech—would certainly have to be taken into account. FREDERICK STARR.

The great underlying contradiction, the lie in modern moral methods, is the assertion of individuality in name, and the denial of it in fact.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Liberal Sunday School Union.

The May meeting of the Chicago Union of Liberal Sunday Schools is to be held at the Stewart Avenue Universalist Church on Tuesday evening, May 12. Supper will be served at a quarter past six, and an hour later Prof. Thurston, of the Chicago Normal School, will give an address on "Civic Study as Related to the Development of Character."

Foreign Notes.

SOME SWISS IMPRESSIONS OF AMERICA.—Again we have had "a chiel amang us takin' notes," which he has "prented." Professor Ernest Strœhlin, after a tour over here last year that reached from ocean to ocean and included Portland in Oregon, Los Angeles and New Orleans in its sweep, gathered some of his impressions into an address for the annual meeting of the Society of Arts in his home city the past winter. That address, as an attractive pamphlet of nearly fifty pages, has just come to hand. Like most travel records, it is suggestive in its omissions no less than its inclusions, but a second glance at the subtitle, "Impressions of nature and historic souvenirs," checks some of the queries suggested by a first reading of the address. So strictly has the speaker kept within the limits of his subject that one must bear them well in mind not to wonder whether the natural features of our country and its history alone appealed to him, and cannot quite banish the suspicion that, from his point of view, our heroic and interesting age lies all behind us.

Be that as it may, there is certainly no lack of appreciation of the natural beauties spread before him, nor of some of those in which art and the hand of man have had their part. The first impression of New York harbor on a fair August morning he finds picturesque and fascinating. One wonders just a little, it is true, that our majestic Hudson should be dismissed with the East river in a single sentence as "estuaries reaching far inland rather than rivers properly so-called," but presumably that was the report of a first impression, which in his lecture he found no opportunity to correct.

Central Park gives occasion for warm words of praise for the beautiful parks throughout the land, Fairmount Park in Philadelphia, Washington and Lincoln in our own city, Eden Park in Cincinnati, the Public Gardens and the Common in Boston, the Golden Gate in San Francisco and others receive due meed of admiration. It is certainly a gratifying tribute to progress made quite within the lifetime of some of us that a European traveler should be struck with admiration for parks "in all the cities of the Union, large or small." "America victoriously bears comparison in this respect with the mother country, Central Park with Hyde Park. The satisfaction is equally complete whether one regards them from a hygienic standpoint or solely from the domain of art."

On the contrasts presented by different sections of New York City we do not need to dwell. Not unnaturally it strikes the traveler that the Vanderbilt copy of the Chateau of Blois does not show to as much advantage on the corner of Fifth avenue and Fifty-third street as the original on the banks of the Loire, and that even the romantic shore at Newport is not the most harmonious setting for a Florentine villa. "Every great European port," he says, "is surrounded with an unenviable girdle of sordid quarters reserved for emigrants of all nations, Germans, Italians, Irish, Jews from Poland or the Orient. To America is reserved the doubtful privilege of possessing negro and Chinese quarters, whose population make a living for the most part in unmentionable ways, and into which it is not always safe to venture at night, even with police protection."

"Most European cities boast of their antiquity, even at the expense of historical accuracy. Not so Chicago; she prides herself on having sprung suddenly from the earth, a veritable mushroom city. Far from going back to its beginnings, the citizens of the West love to pass them over in silence as if their chief city had appeared by some miracle of spontaneous generation." So far as appears this Swiss visitor could not say, with a certain German savant whose native idiom betrayed him into a delightfully foreign bit of English, "I will not deny that Chicago imposed me greatly." It is not a charming description, though who can say an undeserved one that Professor Strœhlin gives in these lines: "This record of filthiness may, without exaggeration, include the entire limits of Chicago. Unhealthy miasms rise from the spongy soil and a black smoke, thick, sticky, indelible, attaches itself to your skin and your clothing as soon as you descend from your chamber to the street." The stock-yards district is to him more frightful than the most horrible dens in Glasgow or Ronbaix.

One might almost divine his nationality from the enthusiasm that bursts out when, after the wearisome journey across the plains, our traveler reaches the Yellowstone Park, the Grand Cañon and other wonder regions of the Far West. There is no lack of appreciation here. Even the inevitable "triumphant apostrophe of some pretty miss: 'You have nothing like this in Europe!' though it did not disturb, could not wholly quench the nature-lover's satisfaction. The Rocky Mountain region and the Pacific slope—California was traversed from end to end, and he thinks Vasco de Gama in the fourth act of Meyerbeer's opera should not sing of Africa but of California as the land of marvels—all this region is described with a graphic power which must have been very effective to listen to, particularly if there were any views to illustrate it.

But lest his auditors might deem all our natural beauties quite remote, the Professor returns to speak also of the charms of the Adirondacks, the Au Sable, Lake Champlain and the like. Then being once more in the longer settled territory he comes naturally to the historical side of his subject.

Like most foreigners, he feels that "American cities have a well-deserved reputation for ennui on account of their monotony and commonplaceness." They are all alike, new, regularly laid out, with about the same buildings: board of trade, museum, library, churches, schools and an opera house not even remotely suggestive of Paris or Vienna. "But all disagreeable rules have some happy exceptions and some American cities, a very small number it is true, can evoke in the mind of the tourist memories antedating the War of Independence."

New Orleans, Philadelphia, Mount Vernon rather than Washington itself and Richmond are places that attract him, but from all these he hastens to Boston (including Plymouth) "the city in which centers all the glorious past of the Union." "Historical localities abound in this city respectful of its great past." The lecturer brings them up before his auditors, and its great men as well. "My dear and venerated master, William Ellery Channing," is mentioned as the first, in point of time, to publicly proclaim the dangers from the institution of slavery, while Theodore Parker, Charles Sumner, Wendell Phillips and William Lloyd Garrison are of course not forgotten.

As a Genevan he notes with pardonable pride that Faneuil Hall was given to Boston by a Huguenot. "In New as in Old England, in Scotland and in Switzerland, in Holland and Brandenburg, we find those proscribed by the Edict of Nantes, whenever there appears a just cause to defend, a scientific undertaking to sustain, or misery to alleviate."

In conclusion, remembering that he is addressing the Society of Arts, Mr. Strœhlin gives a few general remarks on American universities, picture galleries and libraries. Harvard had already been touched upon. The University of California and Leland Stanford are cited as illustrating the remarkable development in the Far West. "For a knowledge of French painting in the nineteenth century one must, after Hertford House in London, visit New York, Boston and Philadelphia."

Two pictures in our possession were found particularly impressive: Munkacsy's Blind Milton dictating the "Paradise Lost" to his daughters, in the Lenox collection at New York, and Puvis de Chavannes' "Ascension of the Muses," on the staircase of the Boston Public Library. The closing thought is this: "In Boston, center of that Puritanism which seems to me the most steadfast and pure evangelical conception of all that sprang from the liberating movement of the sixteenth century, in the midst of these modest volumes (the Bay Psalm Book, Eliot's Indian Bible and other books of the Pilgrims already referred to most feelingly), witnesses of a great past, which will outlive the romances and dramas of today because they contain some particles of divine truth, I like to see the representation of Hellenic art, always young because always beautiful, as it has been profoundly felt and

delicately expressed by that illustrious modern, Puvis de Chavannes."

On the whole it is an excellent address and we hope it will lead others to visit us. M. E. H.

Free Religious Association.

The annual convention of the Free Religious Association will be held at the Parker Memorial, Boston, on Saturday, May 23, and will be in great part a commemoration of Emerson, who was one of the founders and for many years a vice-president of the Association.

The morning session, at ten o'clock, will be devoted to "The Religious Influence of Emerson," with addresses by Mr. Edwin D. Mead, the president of the Association, Rev. Paul R. Frothingham, Rev. Charles Francis Carter, Mrs. Anna Garlin Spencer and others.

The afternoon session, at half past two, will be devoted to the subject of "Religious Education," with addresses by Prof. George F. Moore on "The Theological School of the Future," Rev. Edward Cummings on "The Sunday School of the Future," and Mr. George H. Martin on "Religion in the Public Schools," and Prof. Henry S. Nash on "The Rational Use of the Bible."

At the evening festival, which will be mainly devoted to Emerson, Col. T. W. Higginson will preside, and there will be addresses by Mrs. Julia Ward Howe, Mrs. Ednah D. Cheney, Dr. Francis E. Abbott, Mr. Frank E. Sanborn, Rev. C. W. Wendte and others.

Most people have no patience with the young skeptic, seeing only a venturesome and arrogant spirit and a few stale and threadbare doubts. To me, the doubts are less instructive than the fact of doubting, and what this fact means to the young soul feeling his way to an independent, rational world-view.—Prof. Duvall.

Have courage to use thine own understanding; become a man; cease to trust thyself to the guidance of others.

—Kant.

Duty always expresses a relation between the impulses and habits, the existing structures of a concrete agent, and the ideal, intention, purpose which demands a new service of that structure. JOHN DEWEY.

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